

Schizoanalytic
Scribblings

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3

SUBJECT

108

schizoanalytic
scribblings

SS₈

4 to 16 January 2008

"Existential phenomenology attempts to characterize the nature of a person's experience of his world and himself. Although retaining the terms schizoid and schizophrenic for the same and psychotic positions respectively, I shall not, of course, be using these terms in their usual clinical psychiatric frame of reference, but phenomenologically and existentially."

J R.D. Laing

We start with the Reichian axiom that "desire is revolutionary in its essence." As revolutionary, desire upsets and subverts any form of society, or "socius".

4 to 16 January 2008



Friday, 4 January, 2008

I made my way over to the bookstore and spent the entire morning reading Herbert Marcuse's One-Dimensional Man (1964). It was extremely intelligent and I am sure I will want to read it eventually. After hours of going back and forth between Marcuse and R.D. Laing (The Undivided Self) I chose to spend \$40 in one shot on ^{1960's} two texts, one being the Laing text, the other being ANTI-OEDIPUS (1972) (Capitalism and Schizophrenia) by Gilles Deleuze and Felix Guattari.

I was and am very excited about the chapter titles in Laing's The Divided Self:

- I. 1. The existential-phenomenological foundations for a science of persons
- 2. The existential-phenomenological foundations for the understanding of psychosis
- 3. Ontological Insecurity
- II. 4. The embodied and unembodied self

and more!
Laing refers us to Marcuse's One-Dimensional Man in the preface and Merleau-Ponty is in the index!!! It's all connected!

Mr Laing, like Lacan, is a psychiatrist.

ANTI-OEDIPUS looks like the type of text that is going to change my entire universe.

From the opening lines, I know I am in for a journey to nothing less than ego-loss.

This is an incredibly radical book. I sense myself changing and transforming at a rapid rate.

"It is, at work everywhere, functioning smoothly at times, at other times in fits and starts. It breathes, it heats, it eats. It shits and fucks. What a mistake to have ever said the id. Everywhere it is machines - real ones, not figurative ones: machines driving other machines, machines being driven by other machines, with all the necessary couplings and connections."

Reading these texts is an excursion to the periphery of thought, more mind-bending than Kurt Vonnegut novels.

P1 2008.01.05

I will prowel the shoreline instead.

[The text, Anti-Oedipus is blowing my mind.

Wilhelm Reich, in The Mass Psychology of Fascism

"I had observed that the men who were most in life, who were moulding life, who were life itself, ate little, slept little, owned little or nothing. They had no illusions about duty, or the perpetuation of their kith and kin, or the preservation of the State..."

Deleuze and Guattari write, "After centuries of exploitation, why do people still tolerate being humiliated and enslaved, to such a point, indeed, that they actually grant humilation and slavery, not only for others but for themselves?" Reich is at his profoundest as a thinker when he refuses to accept ignorance or illusion on the part of the masses as an explanation of fascism, and demands an explanation that will take their desires into account, an explanation formulated in terms of desire is no,

the masses were not innocent dupes; at a certain point, under a certain set of conditions, they wanted fascism, and it is this perversion of the desire of the masses that needs to be accounted for."]

#

Felix Guattari joined the clinic in 1956 that was established in 1955. La Baille Clinic served as the locus for discussions on institutional psychotherapy, and Jacques Lacan's seminars served as the intellectual basis for these discussions "in the beginning."



Sunday, 6 January, 2008

#

Moods soaring high
From the music, the books, the stimuli
The place I chose or found on Mt Hermann Street in
Ocean Grove is very small, too small for a woman. It
suits me, a lone solitary male.

2008.01.07

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[Instead of participating in an undertaking that will bring about genuine liberation, psychoanalysis is taking part in the work of bourgeoisie repression. At its most far reaching level, that is to say, keeping European humanity harnessed to the yoke of daddy-mommy and making no effort to do away with this problem once and for all. (Deleuze/Guattari 1972).]

Now, I get to Part 2, ~~section~~ (of 4),
section 1 of 9: the Imperialism of the Oedipus.

The psychoanalyst as theoretician elevates himself to the conception of a generalized Oedipus.

The text is so "deep" that I will have to wait to take notes until my second reading. I am determined to read through this text (ANTI-OEDIPUS) at least 3 times.

Like Camus's The Rebel, it demands much of the reader. It makes me value \$20.

Marguana is not going to be accessible to my deuring-machine when I relocate to OG and stop "helping Dad". Is Dad Oedipus?

14
H

Deleuze/Guattari: "More than vice, says Proust, it is madness and its innocence that disturb us. If schizophrenia ~~is~~ the universal, the great artist is, indeed the one who scales the schizophrenic wall and reaches the land of the unknown, where he no longer belongs to any time, any milieu, any school."

For \$20, my god! This text is revolutionary! Why haven't I heard of or been exposed to Deleuze or Guattari in the USA?

"In what he termed the critical revolution, Kant intended to discover criteria immanent to understanding so as to distinguish the legitimate and the illegitimate uses of the syntheses of consciousness. In the name of transcendental philosophy (immanence of criteria), he therefor denounced the transcendent use of syntheses, such as appeared in metaphysics. In like fashion we are compelled to say that psychoanalysis has its metaphysics - its name is Oedipus. And that a revolution - this time materialist - can proceed only by way

of a critique of Oedipus, by denouncing the illegitimate use of the syntheses of the unconscious as found in Oedipal psychoanalysis, so as to rediscover a transcendental unconscious defined by the immanence of its criteria, and a corresponding practice we shall call schizoanalysis."

["As to those who refuse to be oedipalized in one form or another, the psychoanalyst is there to call the asylum or the police for help. The police on our side! — never did psychoanalysis better display its taste for supporting the movement of social repression, and for participating in it with enthusiasm."

"Oedipus is one of those things that become all the more dangerous the less people believe in it; then the cops ~~become~~ are there to replace the high priests."

["Oedipus is like God: the father is like God; the problem is not resolved until we do away with both the problem and the solution."]

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"It is not the purpose of schizoanalysis to resolve Oedipus, it does not intend to solve it better than Oedipal psychoanalysis does. Its aim is to de-oedipalize the unconscious in order to reach those regions of the orphan unconscious — indeed "beyond all law" — where the problem of Oedipus can no longer even be raised."

"Nietzsche means that what takes so long in coming to consciousness is the news that the death of God makes no difference to the unconscious."

As the weather is unseasonably warm for winter (nearly 60° F!), I want to walk up town. And yet, I want to carry text and notebook.

I don't care if people wonder how I stay alive.

The last 3 chapters of Part II (of II) of Anti-Oedipus :

7. Social Repression and Psychic Repression
8. Neurosis and Psychosis
9. The Process

Part II : SAVAGES, BARBARIANS, and CIVILIZED MEN

Part IV : INTRODUCTION TO SCHIZOANALYSIS

H

When I leave Freehold, I don't want to romanticize how great it was. I got much reading done. I purchased books. Will I read them again? Will I study them?

Should I really bring so many books?

[I walk in Freehold alone as a freak, someone who rebels, someone who is supposed to "pay for his laziness". They all secretly desire repression, not only for themselves, but for me as well.]

Are the masses educable? No. The masses don't give a shit. The masses love their automobiles.

Will I be content to sit and do nothing but read, meditate, walk along shore, write, eat, sleep? Am I going to get restless and bored? I will bring my journals - all of them. I will bring enough books. I'm not bringing TV or stereo so I will want to have a JAIL-STYLE library set up.

I've experienced economic collapse, psychosis, and feel my desires are Revolutionary.

H

I'm cracking up. I am the mad scientist creating a new theoretical field: MADNESS THEORY - a throwback from revolutionary time period 1965 to 1990.

H

MADNESS THEORY

Axiom number one of Madness Theory:

"Life doesn't make any sense.
It is irrational, and defies human logic.
We can't know why there is something
rather than nothing."

This is the Nonsense Principle:

The Trickster is always hungry!

The center of the universe

is in the pit of my belly.

We are born, not into sin, but into Madness
Tyranny is justified by "therapy".

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The History of Madness resembles the History of Philosophy.
In excluding madness, philosophy betrays itself.

Madness can be philosophically repressed,
But it makes itself heard through literary texts.

In literature,

the role of madness is philosophical.
The literary madman is a disguised philosopher.

Madness is an uncivilized preference for solitude.

Madness is impossible desire for a woman.

Madness is reduced
to the diminished status
of "mental illness."

Madness is the most subversive
of all cultural questions.

Madness implies exclusion —
to be outside a culture.

Am I inside or outside the madness I discuss?
The question of madness is nothing less than
the question of thought itself?

the question of madness is that which turns the
Essence of thought into a question.

Hegel places madness ~~outside~~ ^{inside} thought.
Nietzsche places thought inside madness.

The entire history of Western culture
is a story of Reason's conquest and repression
of that which it calls madness.

I can no longer accept ignorance
on the part of the masses =
as the explanation of fascism —
I demand an explanation
that takes into account the desires of the masses.

Masses of desiring-machines
asking for repression
Not only for others —
but also for themselves.

We speak of the masses — the deluded masses —
No! This may not be the case at all.
The goats are not the innocent dupes.
We may have thought them to be.

Under a certain set of conditions
 They want fascism, they desire chains
 Chains for me, chains for you,
 and worst of all, chains for themselves
 But I sense the masses
 are not innocent dupes

It is the perversion of the desire
 of the masses that needs to be
 accounted for.

If we ^{are} to at least be conscious
 of the bars of our cages
 as we address
 the rulers and wardens
 and guards and bosses

Here in the Prison Colony of Shuttering Machines

As you wake up to your true nature,
 You will be like a mute
 who has had a dream
 but is unable to talk about it.

W Hentrich 1/7/2008

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[These notebooks are a conversation with myself.]

I plan on using Linux 9.3 and doing some simple programming. I'm just an intellectual bum - that's it - a beat, a soldier, a monk of the system.

[I don't care for the masses. Why would I try to reach the masses? I want to scramble the codes in my own mind and hack into my brain.]

Reading obscure texts makes me a Presence of Mind in the social fabric regardless of my low status. It's a very ORIENTAL phenomenon, although it seems rare in our society due to the media being monopolized by the interests of the few.]

Just because I am not interested in going over mathematics today doesn't mean I will never have the calm state of mind necessary to concentrate once again.

For whatever reason, my soul rebels against such things at this time.

2008.01.09

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I have obviously branched off from JDF's "Gort Busters" as has my nephew JMM. This move of mine into schizoanalysis, harking back to 1972, is an attempt to exercise a shamanistic cure to how Euro-American capitalism schizophrenizes us.

Primitive shamanistic cures ~~are~~ are schizoanalysis in action. It seems "mental health technicians" and "behavioral health specialists" and therapists don't know what they are doing.

My "illness" may be ~~an~~ a sign of an election, of a special attention coming from supernatural powers, or as the sign of an aggression of a magical nature, an idea that is difficult to express in profane terms.

This myth is not inferior to Oedipus.

This section of ANTI-OEDIPUS I am reading, "Psychoanalysis and Ethnology", is interesting, but sometimes, while reading, I'll get the suspicion that I'm not understanding what I am reading. The French seem difficult, but the Germans, besides Schopenhauer, are impossible. It's all madness.

##

I may want to bring the chest of loose papers as there is a trait - and the unconscious has latched onto these materials for a purpose. There is reason in the structure of life.

ADD: A Different Perception:
(Hunters in a Farmers World) by Thom Hartmann

People diagnosed with ADD may be people who still contain genes for behaviors of a hunter/gatherer society and lifestyle as opposed to the farmer's lifestyle.

Could this theory be extended to other ^{species} ~~forms~~ of "mental illness" such as bipolar mood disorder or schizophrenia? Certainly the paranoiac contains the genes of the hunter/gatherer state of mind.

Farmers require foresight, planning, patience, etc., while hunters require impulsivity and live on a day to day basis.

Many things click into place in my mind when I consider myself as a hunter in a farmer's world.

[The Farmer's world, of which Industrial society is an extension, requires dull witted compliant citizens.

Don Miguel Ruiz calls this the domestication of humans. With the fear of being punished and the fear of not getting the reward (SSD/section 8), we start pretending to be what we are not, just to please others, just to be good enough for someone else.

Eventually we become someone we are not. We domesticate ourselves.]

I represent \emptyset because I am Wild Thought.
 \emptyset is the point of ∞ .

NOT " $0 = \infty$ ", but " \emptyset is the point of ∞ "

I have enough "WORK" to occupy my mind. I can begin this work NOW by going through my "papers." I'm not creating tasks just for the sake of creating them. This work is before me. It is pieces of my self. I am an anti-capitalist, because capitalism rewards greedy and self-interested behavior. Yet we all are greedy, self-interested animals, even those who hide behind "It is God's will." Sure it is. It's YOUR will!

77
The jobs people "do" are not rewarding, not enjoyable,
and ~~generally~~ fundamentally NOT WORTH DOING.

People have jobs to survive.

We are a nation of unhappy people consuming
miles of aisles of cheap consumer goods,
hoping to dull the pain of unfulfilling work.

That's not who I want to be.

I'm genetically anti-capitalistic.

Well, maybe not genetically, but then again, maybe.

[Rejecting and resisting predatory corporate capitalism
is not crazy. If it is, then
I'm an absolute madman.]

if

The chest with all the "papers", like my "diaries" -
as collection — the MOJO MANUAL, are also means for the
non-human invisible intelligences to reach me.

There is no deadline for any of the books I've
purchased. I'm a liberated man! I am the
professor of my own underground university and
there may be disciples yet!

if

I spent the entire morning going through a chest that contains papers I want to preserve, especially with gothbusters going down all the time.

What's the point?

"The Spirits" contact me:

primitivism is a serious social theory.
advanced society is heading for ruins.
Binge drinking and autism are on the rise.

Reason may be the core of our problem.

We return to the repressed, to that which won't go away. Theorists Theodor Adorno and Max Horkheimer, in their profound work, Dialectic of Enlightenment, present reason as a human faculty deformed by the force of civilization, altered by the forcible suppression of Ego and instinctual freedom, so that work and culture could reign supreme. We've been domesticated.

Every increase in culture adds to the human workload.

What has passed unnoticed as "reason" or "rationality" is, at base, defined by repression and domination of nature. This is reason's dynamic and its inner logic.

Civilization depends on domesticated reason for its existence and continuation; hence, the threat posed by madness and madmen and "savages."

Massified, standardized, impoverished, technified existence must be appraised.

¶

I am at liberty to stop reading the books I read.
What is my motivation for reading a book like
ANTI-EDIPUS: CAPITALISM & SCHIZOPHRENIA ?

I have to take a little breather from that work.
In the present, after that burst of organizational
gumption and a cup of coffee, I may be
"AMPED" enough to continue my
exploration of R.D. Laing's The Divided Self.

28
Little did I know when it was happening to me
that my breakdown was my breakthrough!

Little did I know that the road of innocence leads
only further deeper into sin.

I accept my quirks, my drinking binges,
my delusions, my contempt for labor,
my endorsement of masturbation, my reading
of difficult texts. Somehow I am
permitted to do as I please as far as
not looking for a job goes.

I may be more at ease in solitude and have less
desire to escape into oblivion. I would like
to remain somewhat conscious and register to vote
for the president in November. Not much to those
kinds of politics.

What are the politics of collecting SSI/SSD
and receiving section 8? I am I a part
of some secular monestary of the industrial
world? I spend a great deal of time
investigating texts and seeking mystical
nurishment in walks into the woods. Of course, in OE
I will utilize the Ocean for seeking contact with SPIRIT
POWER.

2008.01.10

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Dr Laing writes, "The inner self seeks to live by certain, compensating advantages. Such a self cherishes certain ideals, such as INNER HONESTY."

The individual seeks to achieve a relationship with himself that is ~~so~~ sincere, honest, and frank. Anything can be concealed from others, but nothing must be hidden from myself. ~~2~~

"The self can relate itself with immediacy to an object which is an object of its own imagination or memory but not to a real person."

This reminds me how I relate better to my image of Shalonda as "Queen Earth" than I do to the real person who needs help getting a house and car. She has needs. She is alive. She's not all "pretty smiles" and sexy lips.

+

Why does the mental health care industry continue to treat me like an idiot when they know that, as a scholar and as an individual, I have been

well aware of their police function, their purpose
to brainwash us into feeling humble,
demeaned, and guilty?

Could M be there on some special covert
operation to study me, to get into my
head?

If so, let him. You can't kill a man
born to die, and you can't
scare these demons that possess me!

I will unleash the legion of intelligences
residing in my Psychic Universe.

I am not merely a theorist or a
philosopher or an experimental psychologist;
I am a shaman, a witch,
a spontaneous sorcerer, one who is
very intimate with non-human intelligence -
stuff that is rather "creepy" and
"morbid" to those who seek reality in
the wealth-warped status quo values.

Either the MHI thinks we're all idiots or
they are not fathoming just how deeply got busted they
are. You can suspend Gort Busters. You can't suspend Hentia.

In Discipline and Punish, Foucault describes the historical formation of the soul, body, and subject within various disciplinary matrices of power that operate in institutions such as prisons, schools, hospitals, and workshops.

Disciplinary techniques include timetables for constant imposition and regulation of activity, surveillance measures for constant imposition, ~~and so~~ to monitor performance, examinations such as written reports and files to reward conformity and penalize resistance, and "normalizing judgments" to impose and enforce moral values such as the work ethic.

This text by Best/Kellner is transforming my life. I reached out to both Shabonda and Nati today. It seems that Shabonda nor Nati has a clue what to say to the likes of me — as though I were some kind of FREAK OF NATURE or a mystical spectre from a parallel universe.

H

Against modern theories that posit a pre-given, unified subject or an unchanging human essence that precedes all social operations, Foucault calls for the destruction of the subject and sees this as a key political tactic.

Subjectivity is nothing but a construct of domination. Theory is by nature opposed to power.

"Maybe the target nowadays is not to discover ~~the~~ what we are, but to refuse what we are."

I

Power colonizes the body itself, utilizing its forces while inducing obedience and conformity. Since the 17th century, individuals have been caught within a complex grid of disciplinary, normalizing, panoptic powers that survey, judge, measure, and correct their every move. Theory is opposed to power. How might I counter the mechanisms of social control? How to resist the mechanisms of discipline and normalization?

There is no locus of Refusal, no soul of revolt, source of all rebellions, or pure law of the revolutionary. Instead, there is a plurality of resistances.

The general intellectual who speaks on behalf of all oppressed groups is demoted to the specific intellectual who assumes a modest advisory role within a particular group and form of struggle.

In my case, I could apply the micro-logical strategies of thinkers like Foucault, Deleuze and Guattari, to my situation with "CPC".

The political task of genealogy is to recover the autonomous discourses, knowledges, and voices suppressed through totalizing narratives.

I want to cultivate multiple forms of resistance, to destroy the prisons of received identities and discourses of exclusion, and to encourage the proliferation of differences of all kinds.

In Foucault's words (1974 p.171):

"It seems to me that the real political task in a society such as ours, is to criticize the workings of institutions which appear to be both neutral and independent. To criticize them in such a manner that 'the political violence which has always exercised itself obscurely through them will be unmasked, so that one can fight them.'"

There are people out there working very hard for cash, spending on hard-core street drugs, and being as homeless as a wipo who never lifted a finger. We have armies of beasts-of-burden chasing euphoria, trapped in a cycle of behavior that feeds the underground economy.

One senses the corruption and the violence. I can't prevent my mind from seeking out means of escape from the oppression of being a colonized body. I reject this received identity \S Mike Hentrich \S .

Who are these people lumbering around as my so-called "facilitators"? Why am I a client of CPC? Why am I coerced into participating in "outpatient treatment"? What justifies or invalidates this mumbo jumbo?

II

These schizoanalytic scribbblings evolved out of the "end" of the Radical Phenomenological Psychoanalysis series. It became SCRIBBLINGS of an Ape-man; then it was renamed Scribbblings of a schizoanalyst.

Now what? Schizoanalytic Scribbblings

From phenomenological psychoanalysis to post-phenomenological schizoanalysis.

It is exciting when the ape-man's unconscious entertains itself with these scribbblings. I've always found it more fun than watching TV or even listening to other people babble.

I'm in too deep, been doing this way too long - This ape-man is a scribbler.

It feels it is on the cutting edge of philosophic thought and seeks deeper understanding and clearer awareness. The body has been colonized.

This is no joke, and I'm becoming more and more disgusted with the ambitious morons I have to endure each Thursday night. I'm going to take a break from it this week so I can compose myself and meditate upon a strategy for resisting and rejecting the received identity of state funded instability.

I am a Radical intellectual and shall not submit to such overt forms of control. I hate these thought police / agents of social control I have to deal with.

I want some time to read about ways to resist. I will return Thursday, the 24th, as I'll have psychiatric appointment; by then I will have a much better grasp on my disturbing ambivalence toward "treatment".

We become what we do. I do philosophy. I practice self formation through knowledge on an instinctive, intuitive level. Philosophy may lead to the asylum; and, if this be the case, then, as in "Marat/Sade", let the battle take place there & then in the here & now.

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There is a reason why I am drawn to the story, "One Flew Over the Cuckoo's Nest".

Our bodies are actually colonized and the power relations spread into various levels of society. It is right there where the struggle unfolds.

I can't help but be wide awake. My awareness is a work of art that the inner artist has been working on my entire life.

What I choose to put into my brain is a privilege. Breathing connects me to the unconscious, to the body. The body is aware of the prison ambience. What kind of a nightmare world is this where we are brainwashed on a regular basis?

My body will physically resist being coerced this coming week. I will call on Wednesday to let them know not to pick me up. My reason: I don't want to go this week. Plain and simple. I reject it.

H

The trail leads back to Nietzsche.

Nietzsche directed me to Schopenhauer, and I never made it back to Nietzsche.

Until today, seventeen to twenty years later,

upon reading about Deleuze and Guattari through Best and Kellner,

it seems that my readings of Postmodern Theory, Anti-Oedipus, and any other form of literature will be colored by a reading of Nietzsche.

Shall I explore A Genealogy of Morals?

Not just yet.

Best and Kellner are my guides to Nietzsche.

Simulacrum - 1. an image or a representation
2. an unreal or vague semblance

Deleuze attempts to deconstruct the opposition between essence and appearance and to recuperate the phenomena that Plato tries to repress - difference, impermanence, contradiction, non-identity, and simulacra.

In another sense, anti-Christ is Natural ~~not~~ anti-man

Against Kant's transcendental idealism which tried to uncover the a priori categories of the mind that make sense experience possible while being divorced from it, Deleuze championed an empirical and sensual realm of dynamics, intensities and a mode of thought which is aconceptual, non-representational and unconscious.

My brain is on fire. I think in Nietzsche's the Anti-Christ, he shows that Christians are exactly what Christ was against. Nietzsche doesn't trust the priests. I'll check out the Anti-Christ; I've read parts of it over the years, but I'll get to it after Anti-Oedipus.

"In contemporary social conditions where psychoanalysis has ~~to~~ perhaps become a state religion and therapists state priests, some writers see ANTI-OEDIPUS as the modern counterpart of Nietzsche's The Anti-Christ."

I knew that the text Post-Modernism would be worth buying even if only for chapter 3 on Deleuze and Guattari.

Anti-Oedipus attempts to subvert all theoretical and institutional barriers to 'desiring-production' in order to create new postmodern ~~schizo~~ 'schizo-subjects' who 'unscramble the codes' of modernity and become reconstituted as nomadic desiring-machines. Their positive alternative to psychoanalysis, schizoanalysis, can be read as a postmodern theory/practice that deconstructs modern binaries and breaks with modern theories of the subject, representational modes of thought, and totalizing practices. Schizoanalysis articulates new postmodern positions organized around the concepts of plurality, multiplicity, and decentredness, and attempts to help create new postmodern forms of thought, politics, and subjectivity.

For some reason, I feel I am doing exactly what I need to be doing, developing a familiarity with radical theory so as to be able to fight forms of social control I find repressive, coercive, and demeaning.

H

Desire can be theorized as a dynamic machine. If anything, we are desiring-machines.

This is no more metaphor!
Desire is a machine.

The notion of desiring-machine works to deconstruct traditional dichotomies between subjective and objective, reality and fantasy, vitalism and mechanism, I and other, base and superstructure.

Capitalistic society is the realization of the Oedipalization, schizophrenic, and commodification tendencies that threaten to explode all pre-capitalist societies.

Schizoanalysis is the antithesis of psychoanalysis and nationalist Marxist politics. Against Marxism, schizoanalysis begins with the primacy of desire and the unconscious over needs, interests, and material production.

Deleuze and Guattari.

Schizoanalysis opposes the plethora of mechanisms, discourses, institutions, specialists, and authorities that block the flows of the unconscious.

The deterritorialized body is the body-without-organs. The body-without-organs is not an organless body, but a body without "organization", a body that breaks free from its socially articulated, disciplined, semiotized, and subjectified state (as an "organism"), to become disarticulated, dismantled, and deterritorialized, and hence able to be reconstituted in new ways.

With regard to the individual schizoanalysis seeks to dissolve the ego and superego, and to liberate the prepersonal realm of desire that representational structures repress.

Where psychoanalysis neuroticizes, producing subjects who conform to authority and law and are repressed in their desire, schizoanalysis schizophrenicizes; the paradigm of the revolutionary is not the disciplined party man, but the schizo-subject, the one who resists the capitalist axiomatic, rejects Oedipus, unscrambles the social codes, and breaks through the walls of

7d1
reterritorialization into the realm of flows,
intensities, and becoming, thereby threatening
the whole capitalist order.

[Revolutionary action requires "ego loss",
"personal disintegration",

"a radical dissolution of the fascist egoic
structures that one is brought up to experience
oneself in."

Traditional workers' and leftist organizations are
bankrupt and a "new politics" requires
micropolitical forms of struggle.

Deleuze and Guattari deconstruct the traditional
oppositions between objective and subjective,
politics and everyday life, since one's
subjectivity is produced as
a political operation, and
conversely, changing one's everyday existence
becomes a political act with potentially
radical consequences.]

Nietzsche tells us that Christianity is Platonism for "the people." He writes Beyond Good and Evil for "the people" - saying what he presented in Thus Spoke Zarathustra in a very different manner.

What in us really desires truth?

How is it I am such a truth-desiring-machine?

Am I a cult of Dionysus in and of myself?

Am I the new species of philosopher Nietzsche foresees?

"Most of the conscious thinking of a philosopher is secretly guided and forced into certain channels by his instincts."

Philosophers are not "honest enough in their work."

"Gradually it has become clear to me what every great philosophy so far has been: namely, the personal confession of its author and a kind of involuntary and unconscious memoir."]

One should not go to church if one wants to breathe pure air. I rebel against the Judeo-Christian and Greco-Roman traditions.

"One must shed the bad taste of wanting to agree with everyone."



How is the denial of the will possible?

How is the saint possible?

This is the question over which Schopenhauer became a philosopher.

Just because one is anti-Christian does not make one anti-religious.

"The inclination to let himself be robbed, lied to, and taken advantage of, could be the modesty of a god among men."



Monday, 14 January, 2008

[Hitler lived a solitary life. Much of the time he spent dreaming or brooding. He is an angry, lonely white male. He wandered for hours through the streets and parks, suddenly disappearing into the public library in pursuit of some new enthusiasm.

Hitler's moods alternated between abstracted preoccupation and outbursts of excited talk.

Hitler was a poor wretch, often half starved, without a job, family, or home. He clung obstinately to any belief that would bolster up the claim of his own superiority.

I also believe I am different from the laborers, tramps, and schizos I rub elbows with. I believe in equality of ethnicities, but I do not believe in equality between individuals. Hitler seemed to be in a similar economic class as me.

Germany had an inferiority complex on a national scale. This led to an overcompensation for it in the form of extreme nationalism. The Nazis were a middle class movement rather than proletarian. The lower middle classes were drawn to Nazism which ~~was~~ became anti-revolutionary. In the early stages, the Nazis were revolutionary.

Fascism grows out of economic stress. The middle class goes after the proletariat, destroying their organizations. This silent majority may be the same types that would volunteer information to "Homeland Security".

I feel as though I may be immune to fascism since I am so utterly honest about my own insecurities, inferiority complexes, my sense of being a mediocre hack.]

H

Tomorrow I will be going to Asbury Park to fill out an application for "security deposit". An ICMS worker will drive me to Cook Mate.

If worse comes to worse, I could ask to borrow the money from Dad and pay him back via "work".

The stomach growls and demands to be fed. I resist. I realize I am not merely reading Nietzsche (this time) but STUDYING Nietzsche the way Foucault and Deleuze must have.

[Nietzsche's insights help me understand why the postmodern theorists would be inspired to resist fascism within themselves. Nietzsche had great insights into the way the herd operates.

"High and independent spirituality, the will to stand alone, even a powerful reason are experienced as dangers. Everything that elevates an individual above the herd and intimidates the neighbor is henceforth called evil; and the fair, modest, submissive, conforming mentality, the mediocrity of desires attains moral designations and honors."

This is very true. I see this clearly on Thursday evenings when I get corralled to Aberdeen for "inspection" as if I am property of CPC! Just because what? SSB?

791
H

I think I would like to incorporate my knowledge of Dr Frances Cress Welsing's work in psychiatry and ~~a~~ counter-racist psychoanalysis into my reading of Nietzsche.

[Nietzsche is no Hitler. Hitler seems to be lacking psychological insight into himself, and may have been just as much a victim of some kind of conspiracy for war. They picked out some poor wretch, a mediocre hack like myself, and fed him ideas about the Occult, Yoga, Eastern Mysticism, and Racial theories.]

Did Hitler read Nietzsche?

Did Heidegger read Hitler?

Did Hitler understand Nietzsche too well?

What affect will reading Nietzsche have on me?

Already, I see that Nietzsche is a brother - a soul brother who may help me deal with my psychological and philosophical confusion. I'm afraid I'm mediocre like Hitler, and am not an overman like Nietzsche.

I am not alone. I share a strong psychic bond with Germany, especially its philosophers. My attempt to read the French philosophers & Merleau-Ponty, Camus, Foucault, Deleuze, Badiou, etc... only make me appreciate what great writers Schopenhauer and Nietzsche were — and they were philosophers.

Today this day, on Schopenhauer's advice alone, I am repelled by texts by Hegel. As Nietzsche said, "Schopenhauer was un-German to the point of genius."

Perhaps I am un-American to the point of genius. I'm getting some insights into real history. In one section Nietzsche mentions Eugene Dühring (1833-1921) and Edward von Hartmann (1842-1906). They were highly regarded in Germany at the time. Dühring was a virulent anti-Semite; Hartmann attempted to amalgamate Schopenhauer's philosophy with Hegel's.

While I am reading and writing I am enjoying a rich psychic existence. This is not a waste of time. This is surely a journey of some kind.

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[Dionysus was the god of ecstasy and frenzy,
the god of drunken ecstasy and frenzy.

The symbol of Dionysus took possession of
Nietzsche's life. He consecrated himself
to the service of the god Dionysus.

But Dionysus is a dangerous and ambiguous
god. Nietzsche too was torn apart
by the dark forces of the underworld,
succumbing, at age 45, to psychosis.

Nietzsche perhaps was one of the loneliest men.
It is not clear if there is ~~any~~ any way
to know if a sane individual
even exists. The earth has become a
madhouse, and those running the asylum are
even more insane than the so-called
"mentally ill."

I am a very lonely man. That forced socialization
does nothing but aggravate my loneliness
because my isolation has nothing to do
with having people around me or not.

Nietzsche, like Christ, is not to be admired.
We don't want to walk their path.]

Did I also succumb to psychosis on July 14th, 1997 when I was screaming bloody murder about "the Jews robbing I was blind"?

I've calmed down since getting a full college education, placed on Social Security, granted Section 8, and put out to pasture.

I've supposedly "lost it" - and it feels wonderful. I certainly will never be a Nietzsche. I'm already me. The point is, while we wouldn't want to be Nietzsche, he served us as best he could as a theorist.

The theorists he's inspired are the new philosophers he called for.

Excluding madness (Nietzsche) from philosophical discourse, philosophy betrays itself. Nietzsche may not have written for the masses. I don't want to be a priest to another philosopher's cult. I want to read Nietzsche as a soul brother facing the human condition.

I reach the end of my long search.
The road to madness is paved with philosophy.

¶

None of the things Nietzsche writes, I don't want to
think about or I feel insulted - I wonder
if anyone else in Freehold reads from the
PHILOSOPHY section of the Barnes and Noble as
much as that dumbed down Fritz - "Mikey".

I'm like a retarded Nietzsche - a frustrated
yet honest bleached man. I want to
continue to EXPERIMENT with my writing
and thinking. Surely someone would go
mad reading me. Is this the
goal? I spit the ~~the~~ literary
madman the philosopher in disguise?

While people may be advancing their careers
or managing finances, I tackle the
human condition in the now. I do not
aspire to be a genius. In fact, I
am filled with doubts - but I
suspect such doubts are the result of the
psychological abuse and insult I feel on SSD.

¶

Here I am German-American living on social security in the United States of America, on account that I am too much of a "free spirit" to submit to wage-slavery. If I were of noble birth, I would be a radical professor or author publishing his own theories.

As a member of the voiceless, I expound my theories in the privacy of my own notebooks, always becoming and growing and deepening.

¶

Nietzsche is beyond saying such silly things as "The Jews are good" or "The Jews are evil".

OK. I'm finished reading for today. Shall I walk in the cold rain?

[I ^{suspect} ~~for~~ Nietzsche may have been insecure about his own unmanliness and bent over backwards to compensate for this. I, on the other hand, prove to be more of a real man by allowing myself to be tender.]

The time has come to wake up and be hard.
 Nietzsche tells me the same thing Shalonda tells
 me — to be hard rather than soft.
 If I become hard, I might cringe at
 "how nightmarish this realm is."

H

Is it possible to possess awareness of our death to
 such a degree that we do refuse to make
 life any harder than it has to be?
 I can reap the peace of mind NOW, while I
 am living. No more daydreams of Shalonda.
 I have to face genetic annihilation with
 some grace and dignity.

Let us be honest and resist the tendency to lie
 to ourselves. Life is simply not really
 worth living. So I seize the day:
 my frustration is building...

... I don't have to worry about Shalonda.
 I just have to worry about me. Will I be
 able to visit her in February. I hope so.
 I want to be able to get some
 closure so I can forget her once and for all.

Note:

Did Nietzsche take out his own trash?
Where does all the trash go?
Just thinking about waste gives a whole
different perspective on our "great"
civilization. Not trash?

One doesn't have to be Friedrich Nietzsche in
order to be a radical intellectual.

One doesn't have to be a college professor
in order to be a radical intellectual.

I am concerned with the problems of domination
and servitude. Nietzsche, in contrast to
Hegel, causes the master-slave relationships
to go by way of language and not by
way of labor.

Language is a system to which the masses
are enslaved. The ancient Hebrews, on the
one hand, and the ancient Greeks on the other,
are taken to task for providing the mental
context that would foster civilization's
mistreatment of non-human nature.

[The amazing thing I discovered upon reading Nietzsche is that much of what he writes, his opinions about "being hard" could have come straight from the mouth of a strong Black woman.

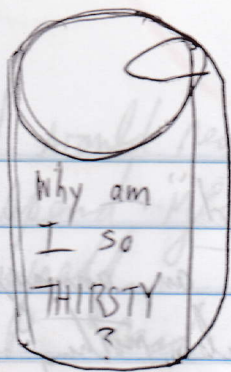
Now such strong Black women do not have to study Nietzsche in order to have a philosophy of life. The same things Nietzsche is telling me, Black folks, in general have been telling me.] (in the USA)

And yet, when I do change, what is the status of what I wrote before I gained insights?

In my writings I detect some kind of struggle, some kind of genuine desire to ~~be~~ wrap my mind around it all.

[In the slave morality, good and stupid come very close, while evil and powerful become close.]

Note: I finished reading Beyond Good & Evil.



++

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Could it be the anxiety and disappointment
or do I just want to ease back
and drink a couple beers?

Saved by Shakespeare?
(SHAKESPEARE)

I have profound insight into universal situations,
but do I have insight into myself and
my own "patterns of behavior"?

I like to walk. I like to hum and sing while
I walk. We're all not Nietzsche.

I'm too lazy to really study what Nietzsche
studied, but if I did study
Schopenhauer, so I am a worthy student
of Nietzsche's.

And then there's Deleuze & Guattari:

"The entire history of the graphic flux goes from
the flood of sperm in the tyrant's cradle,
to the wave of shit in his sewer tomb —
'all writing is so much pig shit,
all writing is this simulation, sperm and
excrement.'"

H

We Germans are always so "profound" -
always using quotation marks to an annoying
degree. Are my journals nothing but
lies to myself?

Is writing a morbid obsession?

WRITING is madness!

Honesty is the only guide to some kind
of sanity-of-one.

In an age when the majority are insane
to varying degrees, when the inmates
run the asylum and the wisest are
subdued and demeaned, we see the flux
and flow of empiristic fascism that has
played itself out throughout this civilization's
formations.

Schopenhauer was the end.

Nietzsche tried to resist this observation (Schopenhauer's
will-to-nothingness). It drove Nietzsche mad,
that perhaps he was not tender enough to his
own soul. Fortunately, Feli instructed me long before

I would read Nietzsche. In fact, I would
 spend years being instructed by Schopenhauer
 myself. I have the audacity to
 read Nietzsche as a psycho-schizoanalyst.

I'll perform a schizoanalytical reading of
 Nietzsche's ^{little} Genealogy of Morals. I
 will finish reading
ANTI-OEDIPUS before continuing with
 my study of NIETZSCHE'S WRITINGS.

I must credit Nietzsche as an elder brother,
 If I analyze and critic, it is only out
 of my baboon-like excitement!

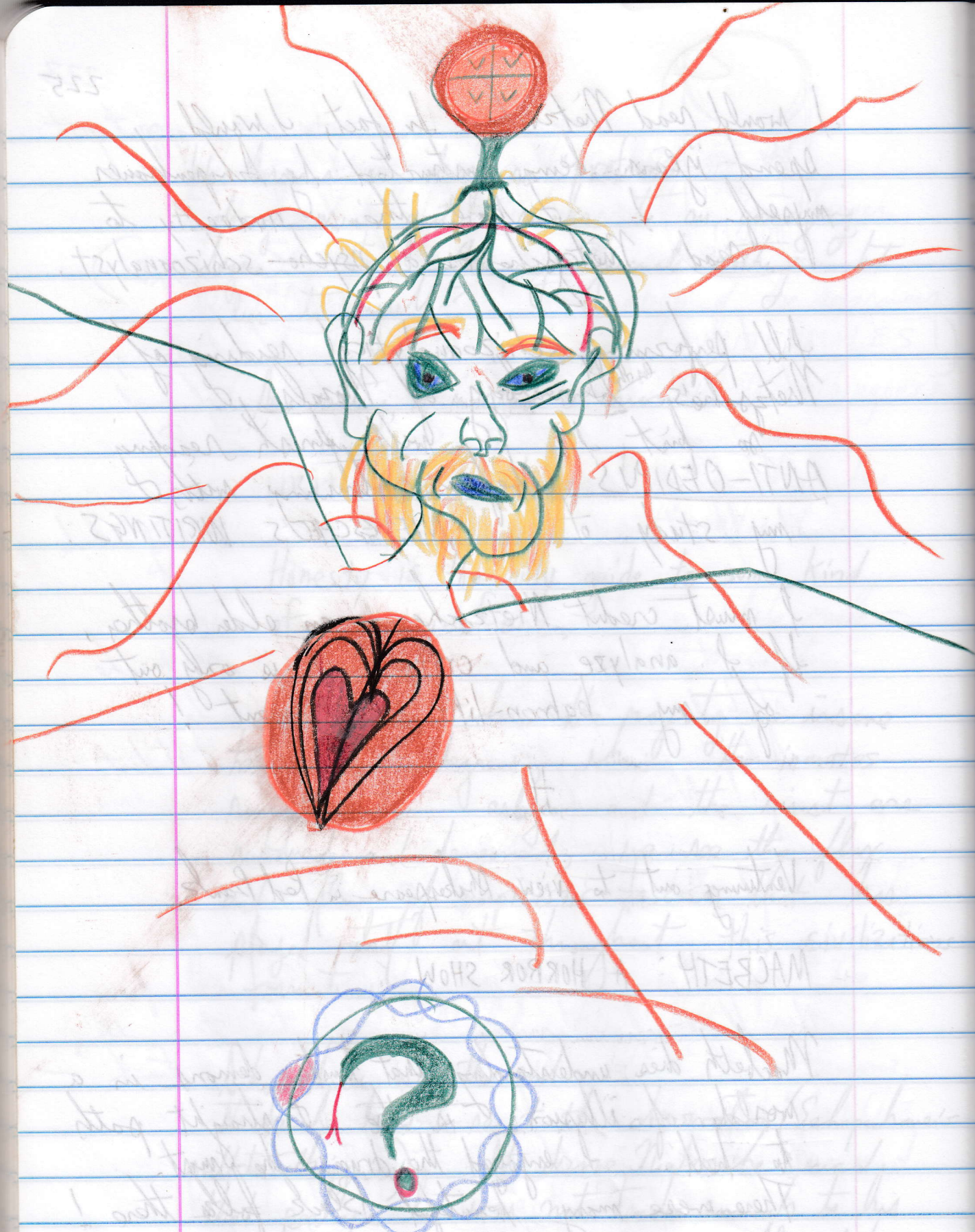
II

Venturing out to view Shakespeare in Red Bank

MACBETH: A HORROR SHOW

Macbeth dies understanding that trusting demons in a
 world of illusion is the straight path
 to hell. I enjoyed the drums the most.
 There were many beautiful Black folks there!

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What spirits surround me this twilight?

What forces in the universe summoned me to
Red Bank this evening?

What a strange civilization we are in.

Those actors were possessed by Dionysus!

And the ENERGY in that place was mystical,
enchanted. My heart was glad to sit with
peoples and share that experience.

I see you. You see me.

Some of the section titles of ANTI OEDIPUS part 3

9. The Civilized Capitalist Machine

10. Capitalist Representation

4

2. The Multibranched Unconscious

3. Psychoanalysis and Capitalism

4. The First Posture Task of Schizoanalysis

5. The Second Posture Task